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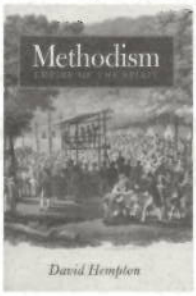
Recent Studies in Renewal and Revitalization

This issue of *Revitalization* surveys recent literature on renewal and revitalization, ranging from theoretical and historical discussions to more popular works. We begin with an overview of a dozen or so books that treat varying dimensions of renewal.

Methodism, Revivalism, Antirevivalism

The most significant recent book on Methodism as a movement is David Hempton's *Methodism: Empire of the Spirit* (Yale UP, 2005; 278 pp.). Hempton, an Irish historian now at Boston University, presents a nuanced global picture of the rise of Methodism. He builds the book around several polarities—showing, for example, how Methodism developed quite differently in America and England (contrasting Francis Asbury and Jabez Bunting). Dealing with "Enlightenment and Enthusiasm" (chapter 2), "Boundaries and Margins" (chapter 6), and other tensions, Hempton elucidates multiple influences, avoiding one-cause simplification. He gives attention to the holiness movement and discusses William Taylor at some length. Contrasting Methodism's success on the American frontier with its failures among Native Americans, Hempton shows Methodist inability to understand indigenous culture. Importantly, he gives attention to the roles of women: "Methodism was without question preponderantly a women's movement," a fact with "enormous consequences for writing the history of Methodism as a popular religious movement" (p. 145).



Methodism's global "empire of the spirit" is in large measure the fruit of 19th-century missions, and the key figure here is Thomas Coke (1747–1814). So the (re)publication of *The Journals of Dr. Thomas Coke*, edited and annotated by John A. Vickers (Kingswood, 2005; 293 pp.), is welcome.

A key figure in 20th-century Methodist missions was J. Waskom Pickett (1890–1981), long-time missionary to India. The need for a comprehensive, critical biography of Pickett has now been filled with the publication of *The Road to Delhi: Bishop Pickett Remembered* (Bangalore, SAIACS Press, 2005; 394 pp.), by Arthur McPhee. The book immediately becomes essential reading not only for Methodist history and the history of Christian mission in India but also for the whole development of 20th-century missiology. Pickett's *Christian Mass Movements in India* (1933) was "until then the largest social survey ever done outside America and Great Britain" (p. 9) and provided seed ideas for Donald McGavran's church growth theories. McPhee engagingly tells the story, documenting Pickett's interactions with such figures as Nehru, Gandhi, Ambedkar, John R. Mott, and E. Stanley Jones.

Two other significant studies shed light on important aspects of the holiness movement: Susie Stanley's *Holy Boldness: Women Preachers' Autobiographies and the Sanctified Self* (University of Tennessee Press, 2002, 2004; 268 pp.) and James Earl Massey's *African Americans and the Church of God, Anderson, Indiana: Aspects of a Social History* (Anderson UP, 2005; 284 pp.). Using the autobiographies of women preachers in Methodism and several holiness denominations, Stanley explores the interface between Wesleyan theology and feminist and autobiographical theory. Massey documents the prominent role African Americans have played in the Church of God, focusing particularly on "the response of the Church of God . . . to the challenge raised by lines of ethnic and social differences as they related to African Americans" (p. 6).

The story of America can't be told without addressing revivals and awakenings, however evaluated. James Bratt, historian at Calvin College, engages the subject in *Antirevivalism in Antebellum America: A Collection of Religious Voices* (Rutgers UP, 2006; 278 pp.). Bratt provides a fine introductory essay, placing his selections in context. Charles Finney, of course, figures prominently in the volume but Methodists, and particularly Methodist camp meetings, also come in for censure. "Duties of the Church—Tracts, Sunday Schools" by the prominent Methodist Stephen Olin (1835) illustrates some of the ambiguities of this volume. Olin was not really opposed to revivals, as Bratt admits, so it is misleading to identify him as "antirevivalist." Bratt's point

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The Center for the Study of World Christian Revitalization Movements contributes to the vitality of Christian mission and local congregations by synthesizing learnings from past and present revitalization movements worldwide. Its approach is interdisciplinary, combining biblical studies, theology, history, anthroplogy, and sociology.

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is that "in his concern for child nurture" Olin was in effect counterbalancing Methodism enthusiasm and "attacking pious ignorance."

Bratt includes a range of voices from varying perspectives. "Critiques from populist movements" jostle with those "from established traditions" and from "renegades and new departures." So we have selections from Finney himself, Phoebe Palmer, Harriet Beecher Stowe, Joseph Smith, Elizabeth Cady Stanton, and Horace Bushnell, in addition to lesser known writers.

Renewal Movements and Cultural Impact

Rodney Stark has published *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success* (Random House, 2005; 281 pp.) Like his *One True God: Historical Consequences of Monotheism* (2001) and *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery* (2003), *The Victory of Reason* is a big-picture book, a survey of the last two thousand years of Western history. Stark's against-the-grain argument is that Christianity's commitment to reason and morality largely explains the global rise of the West. "Christianity created Western Civilization. . . . Without a theology committed to reason, progress, and moral equality, today the entire world would be about where non-European societies were in, say, 1800: A world with many astrologers and alchemists but no scientists." Modernization, "imported from the West," requires capitalism and freedom, Stark argues—and perhaps also Christianity; the Christian faith "is becoming globalized far more rapidly than is democracy, capitalism, or modernity" (pp. 233–34). Stark is now University Professor of the Social Sciences at Baylor University.

What does movement theory look like in Islam? *Modern Islamic Movements: Models, Problems, and Prospects*, edited by Muhammad Mumtaz Ali of the International Islamic University, Malaysia (Kuala Lumpur, 2000; 205 pp.) provides some insights. The book surveys a range of movements. Walid Saif in his chapter "Human Rights and Islamic Revivalism" notes that Islamic movements "range from the militant extremist to the most moderate and enlightened" and that each is in fact "a social movement conditioned by socio-economic and political circumstances." He outlines three principal models: (1) "The reformist moderate model" which works peacefully for gradual change; (2) "The revolutionary militant model" which sees "current oppressive regimes [as] dictated to by their Western foreign masters"; and (3) "The military camp model adopted in particular by the Al-Tahrir party in Egypt." Saif says the first model "represents the mainstream," despite "growing debates" as to the nature of Islamic revival. Many now believe "Islam should be the driving force for modernity, development and renaissance in all their material, social, political, cultural, technological, scientific and spiritual manifestations." Saif says "many Muslim thinkers and activists are now responding positively to the question of human rights," working to produce their own version rather than accepting ones born in the West (p. 192).

Revitalization, twice-yearly bulletin of the Center for the Study of World Christian Revitalization Movements, continues the *Wesleyan/Holiness Studies Bulletin*, begun in 1992.
Editor: Howard A. Snyder.
Associates: Meesaeng Lee Choi, J. Steven O'Malley, Michael Rynkiewich. Administrative and Research Assistant: David Lilley.
The cost is $5.00/year. Sample copies sent free. Send correspondence or change of address to *Revitalization*, Asbury Theological Seminary, Wilmore, KY 40390. Email: revitalization@asburyseminary.edu.
Feedback, letters to the editor, and brief articles are welcome.

"Emerging Churches" and Revitalization

The best recent study here is Eddie Gibbs and Ryan Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Baker Academic, 2005; 245 pp.). The "emerging church" is all over the map (in several senses) and at this point nearly indefinable, but the term covers (1) hundreds of new church experiments attempting to reach contemporary postmoderns, especially in North America, the United Kingdom, and Australia, and (2) a lively discussion, mostly online, about the shape of the church and Christian witness today. Gibbs and Bolger's survey draws from interviews with fifty "emerging church" leaders in the U.S. and the UK including Todd Hunter, Dan Kimball, Doug Pagitt, Karen Ward, Dieter Zander, and Brian McLaren (author of *A New Kind of Christian, The Story We Find Ourselves In, A Generous Orthodoxy,* and other books).

Gibbs and Bolger define emerging churches as "communities that practice the way of Jesus within postmodern cultures" and exhibit nine practices, beginning with identifying with Jesus, transforming the secular realm, and living highly communal lives.

Emerging churches may be contrasted with the "New Monasticism" now getting some media attention (e.g., Rob Moll, "The New Monasticism," *Christianity Today* [Sept. 2005], 38–46). The first book on this new movement is *School(s) for Conversion: 12 Marks of a New Monasticism,* edited by The Rutba House, a Christian community in Durham, North Carolina (Cascade Books [Wipf & Stock], 2005; 172 pp.). The book is "a communal attempt to discern the marks of a new monasticism in the inner cities and forgotten landscapes of the Empire that is called America." Scott Bessenecker of InterVarsity describes the New Monasticism as "an emerging movement of youth taking up residence in slum communities in the same spirit [found among] the Franciscans and the early Celtic orders, in the Nestorian mission, and in the Jesuits" (Moll, p. 40). The movement already networks dozens of new monastic communities across the U.S. Some points of contact between such communities and emerging churches are also developing.

George Barna has come out with *Revolution* (Tyndale House, 2005; 144 pp.)—yet another book about so-called "paradigm shifts" in the church. A breezy monograph written for a popular audience, *Revolution* gives interesting data on recent church trends in America—noting, for example, that like the larger culture, local churches have undergone "a niching process" with "churches designed for different generations, those offering divergent styles of worship music, [and] congregations that emphasize ministries of interest to specialized populations" (p. 62). Though useful, the book has flaws: (1) the revolutionary language is overblown and

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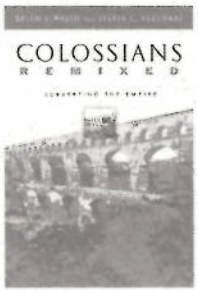
overworked; (2) the model of the church presented is limited almost exclusively to Acts 2–5; and (3) the book lacks theological and biblical depth.

Actually the best recent book on church renewal is *Colossians Remixed: Subverting the Empire,* by biblical scholars Brian Walsh and Sylvia Keesmaat (InterVarsity, 2004; 256 pp). Here is a more comprehensive vision of the church's life and mission than one finds in most renewal literature. The authors write, "In Colossians Paul is telling a story that is an alternative to the mythology of empire. Mythology is always about salvation, peace and prosperity. Rome found salvation in the universal peace of the age after Augustus. The 'American Empire' finds salvation in economic progress and global control. Paul tells a story about a salvation rooted in Christ, historical sovereignty located in a victim of the empire, and prosperity that bears fruit in the whole world" (pp. 62–63).



Political and Cultural Renewal

Finally, four recent books raise broader issues of renewal and revitalization. Is a new era of political and social reform in America on the horizon? Some signs of rethinking and realigning may be seen in the response to Jimmy Carter's *Our Endangered Values: America's Moral Crisis* (Simon & Schuster, 2005; 212 pp.) and Jim Wallis' *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It* (HarperSanFrancisco, 2005). Both have been on U.S. bestseller lists. Noting that American society is increasingly split between rich and poor, Carter calls for rethinking the moral basis of recent American public policy, particularly with regard to preemptive war, environmental concerns, abortion, women's rights, and the death penalty. Carter warns that "fundamentalists have become increasingly influential in both religion and government," turning "the nuances and subtleties of historic debate into black-and-white rigidities and the personal derogation of those who dare to disagree" (p. 3). Wallis laments the lack of serious moral discourse in American politics, critiquing the politicizing of morality by the right and its neglect by the left.

Now Kevin Phillips, famed for his prescient 1969 book *The Emerging Republican Majority,* has published *American Theocracy: The Peril and Politics of Radical Religion, Oil, and Borrowed Money in the 21st Century* (Viking, 2006; 462 pp.). By "radical religion" Phillips means apocalyptic versions of American evangelicalism that are uncritically pro-Israel and see the Iraq war in biblical prophecy. In contrast Garry Wills' *What Jesus Meant* (Viking, 2006; 143 pp.) highlights the radicality of Jesus' teachings on love and forgiveness and (drawing on N. T. Wright) the meaning of Jesus' messiahship and resurrection. ■

— Howard A. Snyder

Tracking the Global Reach of Revitalization

A Review of Stephan Holthaus, *Heil, Heilung, Heiligung; Die Geschichte der deutschen Heiligungs- und Evangelizationsbewegung, 1874-1909) [Salvation, Healing, Sanctification— The History of the German Holiness and Evangelization Movement (1874-1909)].* Giessen: Brunnen Verlag, 2005. 707 pp.

Many studies have explored the reach of the Wesleyan-based holiness movement in North America and the United Kingdom, but surprisingly the extensive influence of that movement in German-speaking regions has been neglected. Melvin Dieter in his classic study of the 19th-century holiness movement drew attention to the need for in-depth examination of the movement's impact on German culture, but Anglo scholars have shown scant interest in taking up the challenge.

Now that task has been carefully executed by German free-church historian Stephan Holthaus, "Dozent" (instructor) for church history and ethics at the Free Theological Academy at Giessen. Holthaus locates his discussion in the context of the Anglo-American holiness and evangelization movements of the 19th century, introducing his German readers to John Wesley, John Fletcher, Phoebe Palmer, the Oberlin school, and such non-Wesleyan (Reformed) representatives as W. E. Boardman, A. B. Simpson, and C. G. Trumbull. The institutionalizing of the holiness movement via the National Campmeeting Association for the Promotion of Holiness (from 1867) and the formation of numerous holiness denominations is interpreted in Teutonic fashion as the "confessionalizing" of the movement.

The work of Finney, Moody, and R. A. Torrey is treated as a separate, parallel "evangelization" movement that was "closely linked" to the holiness movement. Holthaus sees Torrey as the source for the contemporary global movement of conservative evangelicalism, known in German as *Evangelikalismus.* In fact, Torrey was a key influence in the rise of fundamentalism, serving as an editor of *The Fundamentals* (1910-1915).

The problem with treating these as two parallel movements is that Methodism was also concerned with evangelization, and Finney's evangelistic ministry was strongly focused on holiness. A more helpful distinction, which this study does not adopt, is between those persons and groups that were essentially Wesleyan and transformationalist in their view of culture and those that reflected more the influences of 19th-century Scottish commonsense realism with a defensive apologetic against liberal theology, Darwin, and bourgeoisie cultural accommodation (Moody and Torrey). Part of the difference lay in their respective attitudes toward eschatology, Wesleyans tending toward postmillennialism and non-Wesleyan evangelicals favoring premillennialism. As Dieter has shown, Moody and Torrey contributed to the rise of a "positional" view of holiness (the Reformed or Keswick expression) that stresses imputation over impartation and victory over sin rather than its cleansing, as in the Wesleyan view. An advantage of the latter categories is that they clarify points of continuity between Wesleyan holiness advocates

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and earlier streams of German Pietism, which closely prefigured Wesley's view of transforming grace (especially in Tersteegen).

The Smiths (Robert Pearsall and Hannah Whitall) form the bridge between the Anglo-American and the German phases of the holiness movement. Their success at the Oxford and Brighton holiness conferences, bridged by their sensational albeit short-lived evangelistic tour of the Continent in 1874, provides entrée for Holthaus' extensive treatment of a host of figures in the movement's German phase. Leading representatives include Carl Rappard (seminal figure in the Swiss holiness movement), Otto Stockmayer (who mediated themes from the Oxford conference to the Protestant *Landeskirchen*, or state churches), Freiherr Julius von Gemmingen (social reformer), and Theodor Jellinghaus—erstwhile Lutheran theologian who became, for a season, the dogmatician of the German *Gemeinschaftsbewegung*, the "fellowship movement" which permeated the parish structures of the *Landeskirchen*.

Second-tier leaders in Holthaus' analysis are categorized as (1) those mediating Keswick themes, appearing in the German conferences of the British-based international free church association, known as the Evangelical Alliance, and in the *Tersteegenruh* conferences of the Ruhr region; (2) interconfessional evangelization and mission crusades centered in the "German Evangelization Union" inspired by Elias Schrenk, the German version of Charles Finney, as well as a host of "tent missions," "faith missions," and a coterie of holiness-oriented, free-standing Bible and mission schools; (3) regional leaders and societies of the "fellowship movement" (*Gemeinschaftsbewegung*) within the state churches; (4) the free churches (including Methodism) which mediated the holiness themes; (5) literature and publishing centers in Germany; (6) centers of the healing movement in Germany, which built on the earlier work of the Blumhardts in Württemberg; (7) women leaders (including Dora Rappard, the "Mother" of the German holiness movement); (8) hymnists (such as Ernst Gebhardt, Pearsall Smith's song leader); and (9) influences on the rise of Pentecostalism in Germany after 1908.

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Methodism, the leading channel for the holiness movement in America and England, appears in Holthaus' treatment as a marginal player in the German context. The leading spokespersons were also apologists for the state churches in an age when free churches were under suspicion and repression.

The author's study unfortunately does not reflect recent research by Laurence Wood on Wesley and Fletcher which demonstrates their reliance upon the language of Pentecost and Spirit baptism as the context for the doctrine of Christian perfection. Holthaus' research shows genuine continuity, not discontinuity, between primitive Methodism and the 19th-century holiness movement in its linkage of Spirit baptism and entire sanctification.

Holthaus presents the work of Bishop John Escher and hymnist Gottlob Fuessle under the heading of Methodism in Germany. In fact they were German representatives of the Evangelical Association (*Evangelische Gemeinschaft*), the leading German-American holiness denomination, founded by Jacob Albright, which had launched its mission to the German Fatherland in 1848. On p. 300 he refers to them by the incorrect title of the United Brethren in Christ, which refers to the Otterbein-Boehm movement, whose German mission was united with the Episcopal Methodists in Germany in 1906. Evangelicals were not united with German Episcopal Methodism until 1968, when the Evangelisch-methodistische Kirche (United Methodist Church) was formed.

These concerns do not negate Holthaus' solid contribution to understanding the international scope of the 19th-century holiness revival. Readers will sense the urgency of the author's hope that an historical understanding of how Christianity was given new birth amid the crises of faith in that day may offer insight and encouragement toward revitalization amid the languishing condition of vital Christianity in contemporary German culture. ■

—J. Steven O'Malley

The New *Asbury Journal*

The Asbury Journal under the editorship of Prof. Terry Muck begins publication this spring. The *Journal* continues the *Asbury Theological Journal* which has been published for many years. The magazine has now been redesigned with several new features. The first issue has several theme articles on Charles Wesley, commemorating his 300th birthday. For more information, contact terry_muck@asburyseminary.edu.

Interpreting New Religious Movements

A common aspect of all revitalization movements is their connection to the spiritual dimension of life. In fact, outside the West such movements often are responses to colonialism or to the paternalism sometimes associated with Christian missions. One of the themes of modernity in its present globalized form is the naming of the secular and its separation from the spiritual side of life. Resistance often takes the form of asserting the unity of life, including recovering local control of expressions of spirituality.

New Religious Movements theory arose in the 1970s from culture-change studies in anthropology and an initiative for the study of primal religions in the discipline of religious studies. A parallel development called New Social Movements theory arose at the same time. (More about this in the next issue of *Revitalization.*)

A benchmark for these theories is Ralph Linton's 1943 article, "Nativistic Movements." Linton organized current thinking about movements that reacted against the destructive effects of colonialism. However, he tended to focus only on movements that sought to restore a pre-colonial golden age. Anthony Wallace (1956) broadened the discussion, arguing that *all* revitalization movements follow a similar pattern (see Rynkiewich 2005).

Harold Turner observed that wherever Christian missionaries worked, a variety of indigenous movements often emerged that combined Christian beliefs with indigenous ones. Is this syncretism?

The study of "cargo cults" in Melanesia contributed to the growth of New Religious Movement theory. Earlier studies had fallen back on claims that the "natives" were "child-like" or were "crazy" because they could not handle rapid culture change. However in 1964 Peter Lawrence in *Road Belong Cargo* argued that cargo movements (he dropped the pejorative "cult") were rational when analyzed from within the participants' worldview (Lawrence 1964). Vittorio Lanternari (1963) maintained that these movements were attempts to escape oppression by positing a world turned upside down, while Peter Worsley (1968) described them as early political organizations resisting colonialism.

The field of New Religious Movements however was established primarily by the work of Harold Turner in Africa. Formerly a pastor in New Zealand, Turner went to Nigeria where he researched and wrote an ethnographic description of a significant new religious movement, The Church of the Lord (Aladura) (Turner 1967; see Hitchen 2002). From this intensive study Turner developed a comparative framework for studying what he called NERMS (New Religious Movements in Primal Societies). His critical observation was that wherever Christian missionaries worked, a variety of indigenous movements emerged that combined Christian beliefs and practices with indigenous ones. Missionaries often dismissed such movements as syncretistic, but we have come to see that Western Christianity, and in fact all churches, are syncretistic to one degree or another. Where syncretism gives way to authentic contextualization (or vice versa) is, of course, the question of the day.

Turner established the Religious Studies Department at the University of Leicester, England, and began collecting extensive information on new movements (Turner 1977–1993). Later he moved to the University of Aberdeen to work with Andrew Walls. Broadening his scope beyond Africa, Turner spent time in America collecting information on Native American movements and even traveled to Papua New Guinea to the Melanesian Institute (where I worked for five years) to initiate its three-volume work on new movements in Melanesia. His paper in the first volume shows his emerging classification: Neo-primal, Synthetist, Hebraist and Independent Churches. By the 1990s, new religious movements in primal societies were recognized alongside the standard categories of comparative religion (Hinduism, Buddhism, Islam, Judaism and Christianity), as seen in the new edition of the *Encyclopedia of Religion* (Jones 2005).

Now numerous dissertations and research projects are devoted to the study of New Religious Movements (see Wilson 1999; Clarke 2005). Turner's phenomenological perspective has brought to light the diversity of religious beliefs and practices in today's world. ■

— Michael A. Rynkiewich

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Dynamics of Revival:

New Research

Among the many studies sparked by the centennial of the Azusa Street, Welsh, and other early 20th-century revivals, two recent dissertations are of particular note.

Emmanuel Hooper's thesis at the University of Birmingham, "An Investigation into the Effects of the 1905 American Revival on Missions with Special Reference to the Student Volunteer Movement for Foreign Missions: 1905–1920" (Ph.D., 2005; 333 pp.) offers a comprehensive analysis of the interplay between revival and missions a century ago. Hooper's work is in the spirit of J. Edwin Orr. Following Orr's analysis, Hooper considers the 1858 and 1904–05 revivals in America and elsewhere to be "the fourth and sixth Great Awakenings." He links 1905 revival currents back to the 1858 awakening, particularly in terms of the "many youth movements" of the period—especially the YMCA, YWCA, and later the Student Volunteer Movement for Foreign Missions (SVMFM). Hooper shows how revival gave fresh impulse to the Student Volunteer Movement, documenting the extensiveness of revival in America in 1905 and then tracing the history and impact of the SVMFM. Combining quantitative and qualitative methods, Hooper explores the links between revival and student volunteer mission involvement. His method includes examining such unpublished records as SVMFM declaration cards and application forms. This study is thus a significant contribution to movemental analysis of revival and mission and of mission organizations.

Vivian Grigg of New Zealand has become well known in Evangelical circles for his work among the poor of Manila, Calcutta, and other cities and his networking of urban workers and church planters globally. He previously authored *Companion to the Poor* (1984, 2004) and *Cry of the Urban Poor* (1992, 2004). Long interested in revival in relation to urban evangelism, Grigg has now completed a Ph.D. thesis at the University of Auckland, "The Spirit of Christ and the Postmodern City: Transformative Revival among Auckland's Evangelicals and Pentecostals" (2005; 215 pp.). This is a theological and theoretical case study of revival in New Zealand in the light of emerging urban postmodernism, but with broader implications. Grigg proposes "a postmodern hermeneutic of '*transformational conversations*,' an interfacing of *faith community conversations* and *urban conversations*." Seeking a holistic missional theology of revival, Grigg notes that "the link between preaching the Kingdom and socio-economic transformation" has been "distant from the mainstream evangelical mindset," but he sees that changing. Grigg seeks to go beyond "largely 'spiritual' Western formulations" to a "holistic Kingdom vision of the spiritual, communal and material aspects of the postmodern city." He defines his "transformation" model largely in terms of the 1983 Wheaton Consultation statement.

The study is theoretically rich, drawing on the work of Paul Pierson, J. Edwin Orr, Howard Snyder, Rodney Stark, Donald McGavran, Ralph Winter, Anthony Wallace, H. Richard Niebuhr, Walter Rauschenbusch, Jürgen Moltmann, Miroslav Volf, and others. It gives some attention to revival and renewal movements throughout history, noting in the 20th century the significant work of Kagawa in Japan. ■

— Howard A. Snyder